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WEEKLY REVIEW.

—We are thankful to receive the Report of the Wesleyan Mission in the Mysore Territory, for 1875. There are 10 missionaries and 3 native assistant ministers; 11 chapels; 14 catechists; 9 local preachers; 144 school-teachers; 428 church-members (98 English, 330 native); 43 probationers; 3,946 pupils (of whom 1,295 girls); 22 adults baptized last year. The stations occupied are Bangalore, Mysore, Toomkoor, Goobbe, Shemoga, Hassan and Ootacamund. Of the work generally the report speaks in terms of encouragement. Mention is made of the useful lives and happy deaths of some of the native Christians. We hope to transfer some portions of this report to our columns.

—After a brief hibernation our poets have been awakened by the booming of the guns notifying the Prince's departure. His departing Highness is assured by one of them that "his bright and genial smile has bewitched all dwellers in the land." This is satisfactory, though perhaps we should allow for a grain of flattery. Otherwise we would have to conclude that even they who did not see His Royal Highness, have, in some mysterious way, been bewitched by his smile.

—We are of those who fail to see the propriety of the title Empress of India, in the case of H. M. the Queen. We understand by Emperor one whose personal will and sentiments have something to do with the government. It is true there have been emperors who were not disposed to trouble themselves much about the government of their states; but even then it was understood that they had the power to interpose when they pleased. Now in the case of the English monarch, the policy of the country, the making of laws, the method of rule—almost all in fact that we understand by government—are determined by Parliament and by a cabinet that has a majority in Parliament. It is of very little consequence what the predelictions or views of the Queen are on any public question; these have less to do with the government of the country than the opinions of a member of the House of Commons have. If this is so in England, it is certainly not less so in India. Does anybody suppose that when Lord Salisbury wrote so snappishly the other day to the Viceroy about a measure recently passed in India, he was expressing the mind of Her Majesty? The title of Empress, would, it seems to us, only confuse the natives of India the more, in their endeavour to understand how this country is governed.

—The death of the Bishop of Calcutta has very quickly followed upon that of the Bishop of Bombay. He died on Wednesday last at the extreme N. W. corner of India, of bilious diarrhœa. He was born in 1816. He graduated at Oxford in 1838, and between 1840 and 1867 held a number of vicarages. He was consecrated Bishop of Calcutta February 2, 1867, and has thus spent nine years in the episcopate. The following is a list of his early compositions:

'The Life of Tasso,' 2 vols., 1848; 'Conversion of Pomerania;' 'Love of the Atonement;' 'Meditations on Confirmation;' 'Voices of the Harvest;' and 'The Way through the Desert, or the Caravan,' 1850.

Though upwards of fifty when he came to Egypt he is said to have made remarkable progress in the study of the native languages.

—We are told that the ships of Solomon which sailed from Ezion-Geber down the Red Sea to the coast of Africa, the Persian Gulf and India, brought back ivory and apes and peacocks besides the precious metals. H. R. H. the Prince of Wales, returning from India to a country that Solomon, with all his research, was probably ignorant of, takes with him a menagerie of wild animals, so that the *Serapis* becomes another Noah's ark, almost.

—Our high mortality continues, averaging about 100 deaths a day; those from small-pox being about an average of 45 a day.

—The loss of the str. *Strathclyde* shows that when we have eliminated all the perils of navigation, commonly so called, and all things in heaven and earth combine to render a voyage propitious, the stupidity of man is able at any moment to bring back peril in its most aggravated form. The *Franconia* and *Strathclyde* were going down the Channel in broad daylight, off Dover, the latter in advance of the first, but not moving so rapidly. The *Franconia* made a movement to pass astern of the other, but not making allowance for the difference in the rates of steaming, she struck the *Strathclyde* and sank her. The conduct of the captain of the *Franconia*, in not stopping after the disaster and lowering his boats, seems most culpable, and it is not surprising that the Coroner's inquest should charge him with manslaughter. Science rejoices in the wonderful improvements she is bringing about, and is almost ready to proclaim a millennium; but it becomes sufficiently evident that until the clock-work of man's moral nature becomes differently organized, all these improvements and inventions will fail to give security. The terrible disaster of the *Schiller* was one that might have been avoided by "the most ordinary precautions;" but when it is an officer's birth-day, and champagne is flowing freely, even these precautions are neglected. When God has taken away all other scourges, man knows how to bring upon the scene any number of scourges.

—We are favoured with a copy of the Report of the American Marathi Mission for 1875. No one need complain of the brevity of the report. Instead of the detailed reports of the several missionaries, we have simply a synopsis of the whole, so that he who runs may read. At the commencement of 1876 there were in connection with the mission twelve missionaries, their wives, and three other missionary ladies, fifteen native pastors, five preachers, one editor, twenty-eight Bible-readers (men), forty-three teachers, fifteen Bible-women, and five female teachers—in all twenty-seven foreign, and one hundred and twelve laborers. The number of church-members was 868, a net increase of 75 in the year. The churches are 23 in number, one having lately been organized in the Sholapoor district, within the Nizam's territory. The contributions of these churches last year amounted to Rs. 2,129. Of the 868 church-members 531 can read, which number probably embraces nearly all the men and a minority of the women. As the Missionary Board have been obliged to cut down the appropriations for this mission, aid from friends in this country will at this juncture be particularly welcome.

—The true Christian character is profited by every duty, trial, and sacrifice. "Everything shall work together for its good," and minister to its perfect development.

—The beguiling serpent still lurks, amidst the bowers of pleasure, tempting unstable souls to taste forbidden fruits; "and the soul that sinneth shall die."

With reference to the letter of "An Impartial Inquirer," quoted by "A Brother in the Lord" in our correspondence columns, we are persuaded that it gives a true account of the matter, so far as the insinuation of immorality is concerned. At present, we simply notice the representation made of Mr. Pearsall Smith's teachings by this writer:—"His exhortations to Christians, to make an immediate and final surrender of their wills to the Lord, and to lay on his altar the remainder of their lives, as an absolute and entire gift, appeared to me to be errors, inasmuch as we have no power of ourselves to do such great spiritual achievements. We must be dependent day by day, through prayer on God's grace, for any surrender of our wills or lives to him."

Now it is very certain that Mr. Pearsall Smith recognizes, as clearly as any one can, the entire dependence of the believer upon the Holy Spirit in the act of consecration, and in the maintenance of it. The following extract from one of his meetings may suffice to show this:

"Our whole training, from our cradles to the college, and from the college to more mature life, has been adapted and designed to make us self-reliant; to create self-assertion; to give us confidence in human knowledge, and to strengthen our self-will. But at the Cross we began to learn all these lessons backward, and were we to live upon earth a millennium of years, each day would only more perfectly unlearn the lessons of our youth and manhood, and make us more nearly babes in our utter dependence upon Christ, in pliability to His guidance, in distrust of our own knowledge, and in the thorough abnegation of our self-will.

"All this is very humbling to the natural man, 'the flesh,' that must die ere room can be made for the Lord to take full possession of the heart. Before we come to it, again and again Self asserts its rights, intrudes its opinions, and claims its privileges. Even when Self-will seems to have died so far as consciousness can take note of it, some unexpected circumstance will often revive its power, and the Christian exclaims in despair, 'Can such a one *as I* ever be brought to a genuine simplicity of character, to an utter and unlimited dependence upon the teaching and will of my Lord? Can a life-time habit of self-assertion, self-trust, and self-seeking, be thus reversed?'

"Does God command impossibilities? Yes, He commands impossibilities—utter impossibilities! He commanded Israel to walk dry through the Red Sea; they did it, and we also did it in the antitype of justification. He commanded the chosen nation to put their feet into the brim of Jordan, when it overflowed its banks, trusting Him to open the way through for them; they went over safely, and in the antitype many of His people have gone, and all may go, into a practical realized experience of having died with Christ, and being risen with Him. Jesus commanded a man to put forth his withered hand, and he too did it.

"Paul bore with him the dying of the Lord Jesus, and had the sentence of death that he should *not trust in himself*, but in God which raised the dead—and Paul thus, by faith, found that he, the old Saul, *no longer* lived, but Christ lived in him; a life lived not in self-confidence, but by the faith of Him who had died for him. And if Paul did it, so may you, dear Reader, learn the holy habit of fully trusting in God, and in no wise leaning to your own understanding.

"The self-renunciation which has been partial may become complete, unqualified, all-inclusive; and if in your present capacities you are not yet able to see all that is included in self-renunciation, God will show, as you are able to bear it, in what you are 'otherwise minded;' and then, as you see it, you will in like manner renounce all that His light shows you from day to day.

"Thus you will live as a babe, in entire dependence, up to each day's light, upon Christ; having absolutely '*no* confidence in the flesh;' and then, and then only, can the Father reveal the wonderful and deeper mysteries of the kingdom, which He was compelled to withhold while you were in any wise 'wise and prudent,'—that is, trusting in your own wisdom, power, and efforts."—(*Unto Babes.*)

Page after page in his well-known book, "Holiness through Faith," furnishes evidence that the writer above quoted has not grasped Mr. Smith's real teaching. One extract may suffice:

"If the memory of all past failure, the sense of present despair and helplessness as to dwelling in love and in God, should bring you to the point of exclaiming, 'O wretched man that I am! who shall deliver me from the body of this death?' you are in a similar attitude before the cross for inward cleansing to that which you were in before for the forgiveness of sins. Never had you been so near mercy's door, as when you despaired utterly of self-merit, and of your own efforts. And now again, in that despairing of self and all its actings, of the old life and all its doings, you feel your need of the further results of the atonement for inward cleansing from all sin and dwelling in love and in God; and you are just prepared to thank God *through Jesus Christ* our Lord, and to realize that the law of the Spirit of life in *Jesus Christ* hath made you free from the law of sin and death, that the righteousness of the law [demanded by the law] might be fulfilled in us who walk not after the flesh, but after the Spirit."

There is generally a particular moment when the believer, fully realizing all that God would have him to be, and recognizing that the Spirit brings to him all the power necessary to establish this consecration, exercises the faith demanded and enters upon a life that is properly described as "living by the faith of the Son of God." As he has received Christ Jesus, the Lord of all his being, so he continues to walk; continually yielding himself to God, and continually appropriating the life that is in Christ.

Mr. Pearsall Smith cannot demand of the believer more than the apostle Paul does, when he beseeches the Christians in Rome, by the mercies of God, that they present their bodies a living sacrifice, holy, acceptable to God, their reasonable service. Does he even demand more than Christ does, when he says, Except a man forsake all that he hath, he cannot be my disciple? The self-denial so strongly required by the Saviour is specially the abandonment of one's own will, after which all other self-denial becomes easy enough.

We take the following from an American paper:

'Sixteen years ago a wedded pair left the bridal altar. The groom was a respectable young man, but "gospel hardened." And thus has he continued till quite recently, showing outward respect to religion, but knowing and feeling nothing of its real power. The bride, on the other hand, was a devoted Christian; and, though warned against the unholy alliance, firmly believed that God would hear her prayers for her unconverted husband. She at once resolved to pray for him every day, at 10 o'clock a.m. And every day for sixteen years, at home or abroad, in sickness or in health, in public or in private, at 10 o'clock, an earnest prayer was breathed into the ear of God. No one ever heard her prayer, no one ever saw her lips move; the secret was only with God and the burdened soul.

'After years of heroic devotion, the wife was laid upon a sick bed, and death seemed imminent. Must she die without the sight? So it seemed. Alone with her mother, she directs what must be done with the motherless children when she is gone, and distributes a few last tokens to dear ones. After a little pause, the mother says, "Have you no other request?" The reply is, "Just one *private* request. Since my wedding day, I have prayed for the conversion of my husband every day at 10 o'clock. I want you to take up the burden." When the angel of death, hovering so near, heard these heroic words, he spread his wings and soared away. The praying wife was permitted to resume her own burden, which she did with sublime faith and trust. Years rolled on with no token of answered prayer. The husband was kind, obliging, and faithful to her; but wholly unconcerned for his own soul. At length the Spirit of God was poured upon the community, and many were saved. The wife became more anxious, fearing it might be the last call. For a long time the husband was unmoved. But suddenly, while laboring in the field, a strange feeling came over him, and tears filled his eyes as he thought of his lost soul.

'*It was* 10 *o'clock a. m.* Though he knew it not, it was the hour of prayer. And it was God's hour. He left his work and returned to the house, thinking he would ask his wife to pray for him, but his courage failed him. On the following night the deep anxiety of the wife had risen to an agony. There was neither sleep nor food for her. All her persuasions and entreaties seemed unavailing. The heart was hard, though troubled. Time for sleep came, but no sleep; midnight, but only soul-tossings. At 2 o'clock, however, the darkness disappeared, light came to a darkened soul, and glad fruition to heroic faith. Christian wives, are you all as faithful to your unconverted husbands? Christian parents, are you as faithful to your unconverted children? Christian parents, are you as faithful to your unconverted friends and neighbours? Give us the heroic faith which says, "I will not let thee go except thou bless me."'

We should have thought more highly of this wife's faith, if it had not begun with an act of disobedience. They who profess that One is their Master, even Christ, may not marry save "in the Lord." The Spirit of God is deeply grieved when one who professes to believe in the guidance of the Spirit, unites herself for life to one who must be a constant and powerful drag upon his spiritual life. The choice may be between a humble sphere and a life of toil on the one hand, and on the other a position of ease, respectability and affluence, and the trial may be severe; but the faith that is genuine is like pure gold and will stand the fiery test. During those sixteen years, the above-mentioned wife had abundant opportunity of contemplating her fault, and the fact that God would not answer her prayers must have led her to deep repentance and self-condemnation; but along with this there would be the reflection that her example had been telling against Christ's cause all these days. The great trial of her faith and the opportunity of a glorious victory, was when her hand was solicited by one who was not Christ's. She had already solemnly covenanted before the world, to be satisfied with Christ and his arrangements, assured that in following Him she would find all things working together for good. After the wrong step had been taken, it was the instinct of self-preservation to pray daily for her husband, for his impenitence was a constant condemnation of her. God was pleased, at last, to hear her; but in the great majority of such instances, the Christian party loses his or her piety, and becomes assimilated to the unconverted one.

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SATURDAY, MARCH 18, 1876.

THE RICE ARGUMENT IN HINDUISM.

Perhaps not many of our readers have thought about the numbers who are pecuniarily dependent on Hinduism, and who consequently are vitally interested in upholding it. We are inclined to attribute to this circumstance, as much as to any other, its continued hold upon the community. In anything that affects the pockets of people, they will generally act with surprising unanimity. Some rich man lately built a fine temple in Bombay at great expense, and we are told it is a great success financially. The offerings made in the temple go to the proprietor of the temple, and all that remains, after paying the functionaries of the temple, is profit. Here now is a fact to be laid to heart. After Protestant missionaries have been more than sixty years in Bombay, a costly and very flashy temple is erected in a most conspicuous position, and it proves a financial success. As a speculation it has paid better than cotton.

Well, we have first, then, the proprietors of temples, their families and relations and dependents, all getting their bread from the idolatrous practices of the people. Then come the *poojarees*—persons who conduct the daily worship before the idols; who wash, dress and adorn it. There is the *poorahi*, who reads the Poorans to the congregations that choose to hear them. There are *gosavees*, *beiragees*, *sunyashees*, *sadoos*, *yogees*, *warekarees*, *waghyas*, and others—a countless legion of religious mendicants and ascetics. There are *oopadhyas* or priests, visiting the houses of individuals and receiving money from them for *pooja* performed and prayers offered. As for the *bhuts*—a class of Brahmins that subsist by begging—their name is legion. You may notice them of an afternoon coming to a grain-shop, receiving a handful of grain, and without a word of thanks, hastening to the next shop, till their bag is as full as they can carry it. Stand for an hour or two, and you will see them coming one after another, till the wonder is that the grain-dealer should have any left for his customers. The *shastrees* study and expound the sacred books of the Hindoos. All the Brahmins have some claim upon the community for a support. Many of them have some secular employment, in these days; but vast numbers receive aid from the rich, from surdars and native princes, and one of the commonest modes of atoning for offences is to make a feast for Brahmins. Offerings are made to them in connection with births, marriages and deaths, with pilgrimages and with various other domestic matters. There are *kutha-karees* (story-tellers), musicians, performers of *kirttans*, people who chant the poems of Ramdas and Tookaram, *huridases*, etc., etc., a vast multitude, continually going about with the offer of their services. There are many courtezans, who stand in some sort of relation to religion, dancing before the idol on festival occasions, and taking part in religious gatherings. A multitude of girls are devoted by their parents or guardians to Khundoba or some similar deity, and thenceforward carry on their trade under the sanction of the god and under the shadow of his temple. There are the Maharajahs, regarded as special incarnations of the deity; at their feet men and women vie with each other in pouring out their hard-earned gifts; multitudes of persons belong to their establishment and are paid out of their coffers. Every household must have its idols, and multitudes of persons have for their business to manufacture these idols, which are of brass, silver or gold, sometimes of stone, sometimes of clay. The images of Gunputti are renewed every year; they are of clay, but some of them are most carefully and expensively got up; perhaps we would not be much out of the way, if we estimated the cost of the Gunputti images in Bombay alone, at 100,000 rupees annually. Far more than this is expended in the household honours paid to these images. According to their ability, people obtain lamps and furniture and pictures for the adornment of the chamber in which Gunpati is accommodated. A large amount of glassware is demanded for these festivals. Everybody knows what lavish expenditure in this way occurs at the Dewali. Persons of many different occupations find their principal income in connection with festivals public and private. The infant marriages and the enormous sums of money lavished in their celebration are a part of Hinduism. and multitudes of persons are pecuniarily interested in these customs: besides those already mentioned, there are the *dullals* or brokers, the *sahookars* or money-lenders and others. The *khoonkoo* and other powders and pinguents used for religious purposes (especially that which is used in the Holee festival) are an important branch of manufacture and traffic. The principal demand of flowers is in connection with poojas and religious festivals. The pilgrim-hunters are a considerable body in India; their business is to travel about and persuade people to make pilgrimages to particular shrines, that the Brahmins of these shrines may get a good income. A great deal might be said upon this subject, but the above will suffice to show how marvellously Hinduism has managed to bind to itself, by bonds of pecuniary interest, all classes of the community. A word against Hinduism, especially a word that seems to have power in it, is by Hindoos looked upon as a direct assault upon that by which they get their living—an attempt to snatch the bread out of their mouth. When the missionary lifts up his voice in public, testifying the Gospel of the

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grace of God, there are men who scent danger at once and place themselves where they can warn people against listening. Crowd after crowd may be gathered by the missionary and be dispersed by a few words in an undertone from interested parties.

GLEANINGS IN EPHESIANS.

Be ye not unwise, but understanding what the will of the Lord is. v. 17.

Where there is a ruling desire to have the will of God done in us and by us, as it is in heaven, there will be the knowledge of this will. Men naturally let themselves float and yield themselves to the influences of the place and time and society; but the Christian recognizes it as the greatest of all evils, to get parted at any moment from the will of God. He proves every thing that presents itself at the door of his senses; instead of yielding to circumstances he has often to control them. He is aware that there is a mighty combination among men and devils to separate him from the will of God at some point or other; men give him to understand that if he will only part company with that, he is a first-rate fellow, but if he insist on that companionship, he just spoils himself for them and becomes a nuisance. When the man of God came from Judah to Bethel to utter the judgment of God against King Jeroboam, in the midst of his priests and courtiers and in the very front of his idolatrous altar, when the power of God paralyzed the king's right arm and dashed the altar to pieces, who could have imagined that any one would succeed that very day in separating this honoured servant of God from the will of God? Yet so it was, and the poor man's life was forfeited notwithstanding all his previous devotedness. When Elijah was answered by fire from heaven on Mount Carmel, and conviction went home to the hearts of the king and all his people that they had been the victims of a miserable delusion—who would have imagined that this undaunted servant of God would have allowed himself the very next day to get separated from the will of God and disgrace his cause by a dastardly flight? And how could Abraham, after walking by faith so many weary stages, get detached from the will of God in Egypt, prevaricating concerning his wife? These things have been written for our admonition. On the other hand how circumspectly did Joseph walk. People are very circumspect not to get into prison, not to suffer reproach, not to lose their reputation, not to injure their prospects in any way. But Joseph saw it better to lose his reputation than to get separated from the will of God; saw it better that his prospects should be blasted, and that he should lie year after year in prison, than that he should turn from the will of God. The will of God is that we should work out our salvation with fear and trembling—with fear lest this or that dear friend or relative, or distinguished person, should persuade us to accept something else in the place of the will of God; trembling not at the thought of being thrown to the lions, or of meeting the scornful looks of men, but at the thought of getting sundered at any moment from the will of God. So the Alpine traveller is heedful mainly about one thing—not to get separated the least bit from his guide. As they who climb the Alps bind themselves to their guide, so let us bind ourselves to the blessed will of God, for time and eternity.

Be not drunk with wine, wherein is excess; but be filled with the Spirit. 18.

The words "drunk with wine" are but one word in the Greek, a word whose root signifies wine. Instead of filling yourselves with wine, be filled with the Spirit. The way in which the prohibition is put naturally suggests the idea that men are hindered by their wine-drinking from being filled with the Spirit. Seek not the inspiration of spirits, but the inspiration of the Holy Spirit. When the Spirit of God brings home the truth of God to a man, the first feeling is uneasiness, occasioned by the consciousness that he is not what God would have him to be. This feeling, if not resisted or trifled with, will bring him to Christ. But in a multitude of instances, the glass or two of wine taken daily, or some equivalent, is like a spring-tide lifting him over that depression and enabling him to take a cheerful view of things; and thus thousands all over the world, who never *exceed*, succeed in cheating themselves out of everlasting life. The effect of vinous stimulants is like that of the Spirit of God in the heart, in that it cheers and exalts; but in the former case it is the imagination that is wrought upon, and the cheer produced is both false and fugitive; in the latter, we are enabled to lay hold of the sublimest truths, and the heart is "satisfied with the goodness of Him" who is the same yesterday, to-day and forever.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Will you kindly insert in your valuable paper the following copy of a letter which throws considerable light on a subject which cannot but have caused great pain and anxiety to all right-minded Christians. I doubt not but that the candid and straightforward explanation given by an impartial and well-informed Christian will be received with satisfaction and relief:—

"To the Editor of the *Christian World*.—Sir,—When Mr. and Mrs. Pearsall Smith were in England I attended several of their meetings, but was never able either thoroughly to understand their *distinctive* teaching, or to accept as truth some of the portions which I could understand. For instance, his characteristic exhortations to Christians to make an immediate and final surrender of their wills to the Lord, and to lay on His altar the remainder of their lives, as an absolute and entire gift, appeared to me to be errors, inasmuch as we have no power of ourselves to do such great spiritual achievements. We must be dependent day by day, through prayer, on God's grace, for any surrender of our wills or lives to Him.

"Nevertheless I see with grief the very serious implications made against Mr. Smith in many journals, and learn that the gravest apprehensions as to his moral conduct have been excited in some quarters. After some careful enquiry I believe these apprehensions to be *wholly unfounded* as such. The very worst that I can learn, only amounts to this—that he has, on occasions, not been quite so *judicious* as he perhaps ought to have been. For example, the customs of American society permit gentlemen to kiss the female acquaintances occasionally—a practice which, however innocently it may be done, is fraught with the danger of leading to serious misunderstandings, as several ministers have found to their cost. It is well that English custom does not sanction such a practice. But this appears, on enquiry, to be the utmost error of judgment attributable to Mr. Smith, and persons of high standing in the Christian Church, who have seen him since his last return to America, state their assured conviction of his uninterrupted holiness of life and of the genuine example of Christian goodness which he still maintains and has done throughout. This is my confident belief also, although never one of his adherents.

"The extent to which grave charges have been bitterly made against him, and widely believed, is one of the most humiliating features in modern evangelical religious history. The *Christian World* is peculiarly bound to uphold Mr. Smith, because the *real*, but largely concealed, cause of the attacks made upon him is his renunciation of the dogma of eternal torment. At the Brighton Conference a question was publicly passed up to him, 'Do you believe in eternal torment?' He replied that whilst he regretted the question being thus put to him, he would candidly answer it, and said that, on scriptural grounds, he did *not* entertain that view, although aware that many of his esteemed Christian friends entertained an opposite opinion.

"This was the real turning-point in his English career. This was the 'root of bitterness'—bitterness by professing 'Christian brethren.' This is the main source of those fearful but mysterious hints about 'unsound doctrines' and all the rest of it. And it is to be observed that (except the *Christian World*) the persons and the journals most forward to condemn Mr. Smith are also prominent in the ranks of those who regard the dogma of eternal torment as 'one of the consolations of our holy religion.'

"In spite of some errors, alluded to in the first part of this letter, Mr. Smith's English visits have been blessed to thousands. And the conferences at Oxford, Broadlands, and Brighton have been eminently and widely productive of the highest spiritual good to souls.

"In conclusion, it is the writer's confident opinion that the more Mr. Smith's character, actions and labours are searchingly investigated, and the longer their efforts are watched, the more completely will his purity, both of conduct and motive, be triumphantly and abidingly vindicated.—Yours truly, AN IMPARTIAL INQUIRER."

Note by the Editor of the *Christian World*.—"Though our correspondent does not wish his name to be appended to his letter, it may be useful for us to state that he is a very influential and highly-respected member of the Society of Friends."

Whatever may be the opinions of your readers on the subject of the eternity or non-eternity of punishment, it must at least give much satisfaction that this great and sad scandal is at last cleared up.

Yours truly,
A BROTHER in the LORD.

DEAR SIR,—Will you or any of your Christian readers kindly give an opinion on the following subject:

An official more than eight years ago took up a case of alleged bribery against a subordinate, tried him, found him guilty, fined and got him removed from his office. He did all this *bonâ fide*. Some time after, the following recollection came to his memory:—"On the inquest, before I pronounced sentence (in the case alluded to above), did not the thought occur to me that the evidence was sufficient to convince most people, but, owing to my peculiar temperament, insufficient to convince me? Was it with that conviction still on my mind, or with the feeling that my superior would be aghast at my not convicting, that I did find the man guilty next day?" When such thoughts first occurred to the official, cannot now be ascertained, but they had become so forcible by the beginning of 1873, that he actually wrote a letter to his superiors on the subject, but did not send it, and on consulting different Christian and intelligent officials on the subject, was told he was troubling himself about nothing. Again, after three years, these thoughts and others about errors of judgment, and what some would call mistakes in official matters in the past, have forced themselves upon him; and anxious to do his Lord's will he is uncertain whether he should not narrate officially the above matter to his superiors. It may be added that the judgment alluded to came under the review of four different appellate authorities, including the High Court of the presidency, and was in every instance substantially confirmed.—I am, dear Sir, yours faithfully,

A. A.

March, 1876.

NOTICE.

EVANGELISTIC SERVICES will be held in the BAPTIST CHAPEL, Bellasis Road, each evening from Monday, the 20th current, to Saturday the 25th, inclusive. The Meetings will be addressed by Ministers and laymen of various denominations. Service will begin each Evening at Eight o'clock. All are cordially invited.

Epitome of News.

SATURDAY, MARCH 11.

—Two of the Prince of Wales's carriages were burnt as they were being carried on the railway from Bareilly.

—*Bombay Gazette:* "Some more wild animals belonging to His Royal Highness the Prince of Wales arrived in Bombay at Boree Bunder station yesterday morning from Nepaul, and were at once taken to the Apollo Bunder in carts and put on board of one of the Government boats and taken to the Serapis. The Serapis has already on board a large number of wild animals, insomuch that extra accommodation has been obliged to be made to give them sufficient space. The Osborne has also had to accommodate a few young and old elephants, besides a number of other animals. Among a large quantity of articles sent on board the Serapis yesterday, there were any number of large boxes containing the skins, skeletons, heads, horns, hoofs, &c., of animals which either have been shot by His Royal Highness and suite, or presented by the rajahs and native princes. There were also some very large horns and antlers, measuring fully six to eight feet from the tip of one horn to that of the other; some elephants' tusks of from ten to fifteen feet long and points as sharp almost as a needle. His Royal Highness will no doubt have a very fine collection of the wild animals of the Indian forest to take home with him."

MONDAY, MARCH 13.

—An Aden letter in the *Bombay Gazette:* "A terrible story has reached us regarding the wreck of the s. s. *Jowad*. It has been stated by some of the survivors that shortly after the vessel struck, the pilgrims, fearing that the ship's officers and crew would seize the boats and desert them, bound the unfortunate wretches to the sinking vessel, thus debarring them from all hope of escape. It does not appear, however, that the hadjees gained much by their villainy, for, as far as is known at present, only 14 survived to tell the tale of a disaster, the risk of which is yearly run by vessels engaged in pilgrim traffic, the wonder being, not that so many were drowned, but that any escaped. It would appear that the *Jowad* had on board 400 passengers at least, whereas she should only legally carry 237, inclusive of the master, and a crew of 46, all told—a very significant fact and worthy of careful enquiry."

—H. R. H. the Prince of Wales arrived on Saturday at about 11 a. m., and proceeded on board the *Serapis*. There was a procession. He came ashore to dine with the Governor on Saturday evening, and returned. On account of the small-pox he does not land again. He has been appointed honorary colonel of seven native regiments.

—A Rangoon paper says: "The *Htee* (umbrella) for the Noung-dau-gyee pagoda has arrived from Moulmein along with a great number of Burmese, Karen, and Shan passengers, and was carried up in procession to the large shed on the brigade-ground. It cost Rs. 1,90,000. The vane and the upper portions of the *Htee* are covered with thin sheet-gold, and the former is studded with rubies, emeralds, and small diamonds. The workmanship is coarse, but viewed from a short distance, has a pleasing effect."

—The following judgment was delivered at the conclusion of the trial of the actors of the Great National Theatre, Calcutta, by Mr. Dickens, the magistrate:—"The evidence for the defence, it appears to me, proves too much. According to it, nothing would be obscene unless couched in obscene words. According to my opinion, the passages in evidence are grossly obscene. It appears to me that a good test is afforded by the daily newspapers, which have rejected the passages as unfit for publication. At any rate, I consider them obscene."

The director and manager were sentenced to one month of simple imprisonment.

—*Bombay Gazette:* "What went ye out for to see?"—An unusually large congregation attended at St. Thomas Cathedral yesterday morning in anticipation of the Prince of Wales attending service. His Royal Highness was not at church, however, and there were no indications of the presence of many persons of exceptional importance.

—*Times of India:* The directors of the Mazagon Land Company intend to construct a wet dock on their estate, alongside the P. and O. Dry Dock. Its dimensions will be 650 feet long by 250 broad. The site selected is a most suitable one for all states of the tide, and during the monsoon it will be especially applicable, as the sea thereabouts is perfectly still.

—On Friday evening, a Mahratta named Luximon Umrootee was stabbed with a clasp-knife on the left side of the breast by a young man named Marootee Wittoba, at Nowrojee Hill 2nd Lane.

Tuesday, March 14.

—The Bishop of Calcutta is seriously ill at Rawul Pindee.

—A widow at Sholapore has been sentenced to transportation for life for child-murder. The *Times of India* says: "The practice of *suttee* has been abolished, but, according to existing Hindoo law, "a widow who from a wish to bear children slights her deceased husband by marrying again, brings disgrace on herself here below, and shall be excluded from the seat of her lord. 'Let her,' says Menu, 'emaciate her body by living voluntarily on pure flowers, roots and fruits, but let her not, when her lord is deceased, even pronounce the name of another man. Let her continue till death, forgiving all injuries, performing harsh duties, avoiding every sensual pleasure, and practising the incomparable rules of virtue which have been followed by such women as were devoted to one husband only. A widowed woman sleeping on a bed-stead would cause her husband to fall from a region of joy.' Widows are thus admonished to live like vestal virgins, but without any of the barriers that made a virtuous life easy in the case of those famous women. They have to mix with their fellow-creatures and share the burden without any of the sweets of life, and, widows for life at the age of 10 or 12, what wonder if they are mothers at the age of 16 or 17! In most other countries a woman can plead nothing but human frailty as an excuse for immorality, for she is always free to marry or has the hope of marriage. In this country, too, the relatives of the young widow are perhaps more anxious than the mother herself to hide her disgrace. It is the *caste* that is scandalized by the *family*, and not the family by the disgrace of one of its members; and the family, to save its own character with the caste, will do its best to get rid of the unlucky progeny, and this is done successfully at the time of childbirth, at the moment of the mother's greatest weakness and helplessness. If the discovery is made by the police, the family lays the whole guilt on the wretched mother, and long before she can have made recovery in the ordinary course of nature, she is taken before a magistrate and confesses that she murdered her own infant. Every case of the kind shows the necessity of abolishing the cruel and harsh prohibitions of Hindoo law against the re-marriage of widows. It is better that they should be re-married than escape the gallows only to undergo transportation for life."

"Sir Cowasjee Jehangier has given Rs. 20,000 to the Alexandra Girls' School."

—Same; Rawul Pindee: The riot case has ended. Twenty-three sepoys of the 21st P. N. I. have been convicted, fourteen of whom have been sentenced to various terms of imprisonment ranging from one year to two months, and the remainder fined Rs. 10.

—*Indian Statesman*, Poona: "We are now in the midst of the *Holee* festival, one of the filthiest native festivals sanctioned by the Hindu Shastras. It is fearful to hear the vile language and the opprobrious appellations made use of on this occasion, and it is still more fearful to contemplate that these ignominious proceedings are tolerated by the British Government. A single instance of so disreputable a proceeding occurring in England would occasion a prodigious amount of writing, and the native papers of India would not be slow to echo the denunciations of the English press with voluntary remarks upon the laxity of English morals. I think that this Indian saturnalia calls loudly for reform and interference on the part of Government. Here in Poona, both in the camp and the city, the natives are permitted to indulge themselves without limit in obscenities and licentiousness which are revolting to decency and decorum."

—Last week at Birmingham (says a London correspondent) two new machines were exhibited, sent from America, which bid fair in popularity and utility to rival the sewing-machine, and prove almost as great a boon and necessity. They are respectively engraving and printing machines. The first is simplicity itself; a stylus which, while used in writing a letter, being in communication with a battery, punches each character in the paper or card as it is formed, thus making a species of stencil plate, from which a thousand or ten thousand copies may be printed off. The other is a printing machine which enables any person, no matter how unskilled, to print not merely as fast, but faster than he can ordinarily write, without expense greater than that of writing, and indeed calculated to supersede caligraphy for all, even the most ordinary business and friendly communications on all occasions whatever. At the inventor's *soirée*, at which these machines were shown, documents were read and printed off by a comparatively unskilled operator at the rate of 60 words to the minute, which is certainly quicker than persons usually write, and I have seen friendly letters sent from America, and business epistles, apparently printed in preference, and where not more than one copy is required. When we think of what varieties of uses and purposes such an invention may be employed on, we become breathless at the simplicity of the engine and its possible uses, and are likely to be as much puzzled by its consequences as by the opening of Pandora's Box. Who knows?—in 20 years writing may be all but an extinct art, and silence may be still further honoured by people conversing in print. I am afraid I shall be unable to give such an account of the machine itself and its construction as will prove the simplicity I vaunt, but if I fail, the fault is mine, not that of the machine.

Wednesday, March 15.

—*Indian Statesman:* "Captain Searle, the Master Attendant, had the honour of being presented by H. R. H. the Prince of Wales with a pair of very handsome sleeve-links of gold and enamel. H. R. H. at the same time expressed his complete satisfaction with the arrangements which had been made by the Master Attendant's Department during H. R. H.'s stay in Bombay."

—The Governmental suppression of an obscene play at a theatre in Calcutta, is treated as an outrageous act of oppression by the *Amrita Bazar Patrika:* "Additional fetters," "heavier chains," "tightening bonds," "myrmidons of the despot," and similar terms are very freely used, and at the close the writer, waxing terrible in his wrath at the survey of "the progress of despotism in this country," cries out, "in the name of all that is sacred, that progress must be arrested."

—The *Lucknow Witness* mentions the following newly arrived reinforcements for the American Methodist Mission in North India. Miss L. Green, M. D., has come from Philadelphia to take Miss Swain's place as Medical Missionary at Bareilly, and the Rev. N. G. Cheney has come from New York, in response to the earnest call for some one to take permanent charge of the English services in connection with the mission at Nynee Tal.

—*On Guard* publishes the following note from Canon Duckworth: I am much obliged by your kind note, and I thank you for calling my attention to the working of the excellent association of which you are good enough to send me a report. I can assure you that the work in which you are engaged has my heartiest sympathy, and I trust that by God's blessing it may take a wide range and do great good in our army. Last year I established in my parish in London a branch of the Church of England Temperance Society. I only regret that I did not earlier throw myself as energetically as I have recently done into the temperance cause, for I am deeply convinced that all our ministration and all our practical agencies are of little avail while we shrink from attacking, at close quarters, the monster evil which neutralizes all our work, and produces so vast a proportion of the sin and misery with which we have to deal.

Thursday, March 16.

—*Advance:* The frustration of the proposed mutual council in Brooklyn is most unfortunate for Mr. Beecher. The community will inevitably attach great significance to this culmination. They will see how reluctantly the council was conceded, after an attempt to get rid of Mrs. Moulton in an irregular way. They will observe that the protest against the admission of two churches selected by Mrs. Moulton, is not only unexampled in the history of Congregationalism, and contrary to the very meaning of a *mutual* council, but in open defiance of *positive agreement* between the parties, and aggravated by the eminent character of those two churches and their pastors, standing as they do in all respects in the forefront of the denomination. Mr. Beecher's good spirits in view of this result are sure to be ascribed to joy that he has escaped investigation.

The *Times of India* has a telegram, Alexandria, March 15th: "The Egyptian army has thoroughly defeated the Abyssinians at Goura. Immense slaughter. Peace has been sued for and negotiations are now in progress."

It adds: "The Snider rifles of the Egyptians have evidently proved irresistible in battle, and the loss inflicted on the half-armed subjects of King John has been 'enormous.' Peace will doubtless result from the pending negotiations, and we can only hope that the Khedive will not prove too Bismarckian in the terms he imposes. In any case, Abyssinia will be practically for years to come the vassal of Egypt."

—The *Bengal Christian Herald* is now the *Indian Christian Herald*. It says: Our Government often seems to be ashamed of its Christianity that Sir Richard's avowal of the Christian character of its *regulative principles cannot be sufficiently appreciated*. Adverting, in the course of his recent address to the members of the Bengal Social Science Association, to the view that would "regard famines as necessary evils, which are sent by Providence in its wisdom to decimate mankind, and relieve the land of its surplus population," His Honor observed:—"Now, without going too much into statistics or the economic aspects of that question, I must point out that in our Christian Bible, we are enjoined to give meat to the hungry, drink to the thirsty, and to clothe the naked. We are commanded to do that to the very least of God's creatures, and we are told that when we do so, we do it to Him. I am sure that this command will commend itself to all mankind, to the consciences of all, whether Christians or not. But, remember, that we as Christians believe these are the words of God Himself, and, therefore, you may be sure that a Christian Government will, with its very best efforts, and to the very utmost of its resources, save human life from starvation."

—Same: "The Rev. Dr. Thoburn has gone to America for a few months. Before leaving Calcutta he was present at the laying of the foundation-stone of his new church in Dhurrumtollah. The Rev. M. Wheeler is to perform his pastoral duties until his return. Dr. Thoburn's good sense, amiable manners, and Christian earnestness have won for him most cordial esteem in all sections of the Christian Church in Calcutta."

—"Whoever has watched with any care, the tenor of recent Brahmic deliverances, must have detected in it a marked tendency to Hinduize the creed and rites of progressive Brahmaism. The drift of Brahmi utterances and resolutions has of late been to suspend the operation of that law of progress to which homage had hitherto been avowed, and to retract the diatribes once freely indulged in with respect to the Hindu mould of conservative Brahmaism. Nay, the reaction has been potent enough to get the progressive school of Brahmas to adopt a distinctively Hindu complexion for its faith and procedure."

—*Overland Mail*, February 25th: Divisions, after an exciting debate of two nights on the Slave Circular, have given the Government 293 votes to 245 and 290 votes to 245. Majority for the Government in each case, 45.

The Suez Canal vote was granted without a division. Mr. Lowe, Mr. Gladstone, Sir Stafford Northcote, Mr. Roebuck, the Marquis of Hartington, and Mr. Disraeli took part in the debate.

Mr. Gladstone has adopted the unusual course of publishing a synopsis of his speech in the shape of six interrogations.

Mr. Cave left Alexandria on February 21st.

The army estimates amount to 15,281,600*l.*, an increase of 603,900*l.*

M. Dufaure takes the vacant premiership. M. Jules Grévy is named as president of the new chamber.

The Maharajah of Burdwan will present silver medals to the *Goliath* boys who distinguished themselves at the fire.

Berkshire has been contested by two Conservatives. Mr. Wroughton has been returned.

East Suffolk has returned Lieut.-Col. St. J. Barne (C.) by a large majority.

—An inquest has been opened at the Town Hall, Poplar, on the bodies of Miss Jessie Young, a man unknown (thought to be William McKill), and Martin Nelson, aged twenty-eight, who were picked up by the *Queen of Nations* at Dover, and conveyed to Poplar. Mr. Robert F. Young said he identified the body of the young lady as that of his sister, Miss Jessie Dorcas Young, aged nineteen. The watch and rings produced were those of his sister. The watch had stopped at 4.30. She was a first-class passenger in the str. *Strathclyde*, bound to Bombay. He last saw her alive on Wednesday evening, when he bade her good-bye on board the steamboat.

Friday, March 17.

—*Daily News'* Dover correspondent: "The account of the collision, given to me by the quartermaster, Luke Short, who acted as spokesman for his three companions, differs in many essential particulars from the statements already published. Although he still studiously declined to say anything on the nautical questions involved, he gave a very vivid picture of the wreck. He affirms most positively that up to the time of being struck, the Strathclyde never sheered a point from the course she was pursuing down Channel after having landed the pilot. For ten minutes previous to the collision, he says, the Franconia appeared to be following exactly in their wake. Suddenly he was surprised to see her bearing down directly on their port-beam. He was at this moment at the helm, and remained there until the prow of the German had been buried in the Strathclyde's side, and he felt that the ship was sinking under them. Then he leaped from the bridge, and made for the boat on the port-side. The passengers, many of whom had been below, now flocked on the deck, but he declares that after the first stifled scene of terror, there followed a pause of stupified silence, and there were none of the scenes of frantic despair which usually make a shipwreck so terrible when women are on board. Short did not hear a single scream, and only saw one woman fall on the deck, apparently fainting. They could not have realised at this moment the awful danger to which they were exposed, and indeed it must be difficult at any time for men and women to believe that they can thus go to the bottom in broad daylight, in comparative calm, and within sight of—or almost touching on—English shore, and yet that no succouring hand should be able to reach them. Short, with the help of other sailors, tried to launch the port boat, but with a dull, heavy thud the bow of the Franconia was crashing into them again, lifting the boat, and just swinging it inboard, and carrying two or three of the seamen over the side. Among these was Short, who having a bowline thrown to him, managed to hang on it until dragged on board the German steamer. While clutching the rope, and dangling by the ship's side, the hole in her bow, he says, yawned like a cavern, and with a temporary confusion he fancied himself clinging to a rock into which the waves had worn this passage. Crocker, M'Kintyre, and the lad Chescoe had been below, and only came on deck in time to save themselves by rushing up the rigging after the Franconia had struck the second time. All the seamen agree in saying that no attempt was made by the crew of the German vessel to launch their boats. They seemed, in fact, paralysed by what had happened, until the chief officer of the Strathclyde called upon them to aid him and his four companions in getting the boats out. All attempts to do this were, however, futile."

—*Times of India*: "By the rules of naval service, every captain, after he is *post*, must serve three years afloat in command of a vessel of war before he can hoist his flag or obtain a command on shore, and six years afloat in command of a vessel of war before he can hoist flag and obtain the command of a squadron or fleet at sea. His Royal Highness the Duke of Edinburgh, during the time he commanded the Galatea, has already served his three years afloat, and, when promoted, would be eligible for a naval command on shore; but if he failed to put in his remaining three years' service at sea, he never could have command of either a squadron or a fleet in time of peace or war. Immediately on the announcement that His Royal Highness was going to serve afloat for a lenghtened period, and that during the period of his service the Duchess would return to St. Petersburgh, a story was set afloat that there had been a domestic quarrel in the Ducal house and that the result was a virtual separation *e mensa et thoro*. To those who knew anything whatever of the interior economy of Clarence House and the perfect accord which has always reigned therein, the story carried absurdity on its face."

—The *Hindostan*, with the English mail for Bombay, left Aden Wednesday night, 12 p. m.

—Deaths last week, 682. By small-pox, 319.

—Illness of the Bishop of Calcutta. The *Pioneer* says: "The fatigue of his tour appears to have brought on the attack from which he is suffering. He reached Peshawur on the 21st of February after an unusually trying journey from Calcutta to Pind Dadan Khan, which exposed him to alternations of heat and cold, dryness and rain, that would try the strongest constitution. One night he spent in a dooly between Guzerat and Chilianwala, when it rained hard, and the next night was spent in a boat on the Jhelum. The result of all this exposure and over-exertion of mind and body was that he was unwell, even before reaching Peshawur."

—Lord Salisbury is of opinion, says the *Bombay Gazette*, "that the Indian mills enjoy advantages, in the close proximity of the districts producing cotton, the Indian coal-fields, and the market for manufactures, which together enable them, without being protected, to defy English competition in such yarns and cloths as can be manufactured from Indian cotton, and that consequently the repeal of the import duties would do no good to Lancashire. But instead of drawing the only just conclusion from this argument, that the import duties are not protective, and that therefore the English manufacturers have no grievance, Lord Salisbury goes on to say that they think they have one, and that it is a pity there should be any ill-feeling between the two countries; so India ought to sacrifice some portion of her revenue for the sake of peace. The London *Times* very properly asks the Secretary of State for India why, instead of thus neglecting the interests of his own charge, he does not recommend the English manufacturers, who are presumably better instructed and more enlightened men than their Indian rivals, to be a little less selfish and to cease clamouring for a change in the Indian tariff which can do them no good and will do India some harm.

—A favorite mode of taking revenge among Hindoos is for a man to kill himself and try to make his enemy responsible. On Tuesday, a Puradeshi went into a hut where a woman, who had left him for another man, was sitting with her paramour, and stabbed himself, crying out at the same time that he was murdered.

Miscellany.

—Rev. T. L. Cuyler in the *Evangelist*:

That modern Barnabas, Charles G. Finney, testified that there were times in which he realized that he was "full of the Holy Ghost." At such times he was able to come before an assembly of ungodly, profane, and scoffing souls, and when he thundered God's truth into their ears, many of them were crushed down into penitence, and changed into different men and women ever afterwards. He says that this power from on high attended him when he was most constant in prayer, and most close and careful in his walk with God. If he grew careless in duty, and remiss in prayer, then this celestial strength seemed to go out of him. He did no mighty works for his Master because of his own unbelief.

What was true in the experience of President Finney is true to a greater or less degree, of all Christ's genuine followers. When they live in constant waiting upon Jesus, with a readiness to do His will—when they crucify the flesh, and pride, and love of the world—when they witness boldly and unflinchingly for their Lord—they are endued with a power from heaven. They can speak for Him to sinners without stammering or shame-facedness. Their words are like cannon-balls, because they are propelled by a divine force that lies behind them. A Sabbath-school teacher when in this spiritual condition comes before his class; a pastor when in this condition comes before his congregation; as Moses came from the Mount in direct communion with God. It was said of McCheyne of Scotland that people *felt him* when he entered a meeting or private home. Although not a stern sanctimonious man, but a very cheerful one, yet people recognized him as a man of God who carried the atmosphere of heaven with him, and *lived out* the Gospel of Christ. The inward Spirit shone out from him, in his language and conduct, just as a blazing lamp always reports itself. "Citizens," exclaimed Lamartine to a Parisian populace during the revolution of 1848, as he introduced an honest man to them—"Citizens! listen! for a *sixty years of pure life* is about to address you." The mob stood silent. And so the unconverted world will listen to a godly life in which the Divine Spirit dwells, when such a life comes in close contact with them. Such a Christian has a right to converse with sinners. He is clothed with the Spirit's authority, and endued with the Spirit's presence. He can speak plainly; he can speak lovingly; he can command attention; his prayers have efficacy. He is emptied of self, and filled with the Spirit. In an inquiry-meeting, in a sick room, in a Sunday-school, one such man or woman is worth an hundred shallow talkers who never spend an hour with Jesus "with closed doors."

Now precisely here is what we need most in our churches. There is a clamor for certain machinery, and revival methods,—for this evangelist or that. It is not from such sources that deliverance can come. What we want is the *power from heaven!* That comes from and with the Holy Spirit. This transcendent gift is offered to each one of us. But as the person who would be charged with electricity, must *isolate* himself from all surrounding objects by standing on a glass stool, so must we be isolated from wilful sin if we would feel the incoming of this heavenly power. Holiness means—separateness. It means insulation from the world and sinful living. Such holiness not only has power, but *is* power.

—Report of the Kolapoor Mission for 1875:

Two brothers (one a *guru* of his caste and *warkari* of Vitoba) were added to the Church a short time since. The wife of one of these has also been received, and his child baptized; the wife of the other is soon to follow. I have never anywhere seen the Gospel received more in the spirit of the Gospel, than in the case of these two men. The *guru* has given me his books, in the study and *recitation* of which he has spent years; and a strange collection they are! He had grown tired of the pursuit, he said. "It was like attempting to get a fist-full of water,"—nothing remained in the grasp after all the effort. For some days after he placed himself under my instruction it seemed to me that Christian truth was of little more avail to him. My work seemed to be simply the tearing down piece-meal of the fabric he had so laboriously constructed. I could not succeed in introducing any spiritual principle which he would apply for himself. But this was followed soon by a marked change. The closing chapters of St. John's Gospel were blessed to him, and my work was largely done. A principle of life was implanted, and it applied itself. My experience with his brother was much the same, and the result equally hopeful.

Of the 4 young men studying for the ministry and under care of Presbytery (mentioned in our last Report), one has been licensed to preach, and seems of much promise.

I have noticed here, I think, an increasing tendency on the part of Hindus who have any intercourse with Christians to mark them off as a new and distinct caste, to which they are willing to accord a pretty fair standing in the social scale. This will to some extent lighten the burden to our native brethren, but is accompanied with corresponding risks.

—Rev. Dr. Talmage:

The impression is abroad, somehow, that charity can consecrate iniquitous gains, and that if a man give to God a portion of an unrighteous bargain, then the Lord will forgive him the rest. The secretary of a benevolent society came to me, and said: "Mr. So-and-So has given a large amount of money to the missionary cause," mentioning the sum. I said: "I can't believe it." He said: "It is so." Well, I went home, staggered and confounded. I never knew the man to give to anything; but after awhile I found out that he had been engaged in the most infamous kind of an oil swindle, and then he proposed to compromise the matter with the Lord, saying: "Now, here is so much for Thee, Lord. Please to let me off!" I want to tell you that the Church of God is not a shop for receiving stolen goods, and that if you have taken anything from your fellows, you had better return it to the men to whom it belongs. If from the nature of the circumstances, that be impossible, you had better get your stove red-hot, and when the flames are at their fiercest toss in the accursed spoil. God does not want it. The commercial world today is rotten through and through, and many of you know better than I can tell you that it requires great strength of moral character to withstand the temptations to business dishonesties. Thank God, a great many of you have withstood the temptations, and are as pure, and upright, and honest as the day when you entered business. But you are the exceptions in the case. God will sustain a man, however, amid all the excitements of business, if he will only put his trust in Him. In the drug-store, in Philadelphia, a young man was told he must sell blacking on the Lord's-day. He said to the head man of the firm: "I can't possibly do that. I am willing to sell medicines on the Lord's-day, for I think that is right and necessary; but I can't sell this patent blacking." He was discharged from the place. A Christian man hearing of it, took him into his employ, and he went on from one success to another, until he was known all over the land for his faith in God and His good works, as well as for his worldly success. When a man has sacrificed any temporal financial good for the sake of his spiritual interests, the Lord is on his side, and one with God is a majority.

Then look around and see the allurements to an impure

life. Bad books, unknown to father and mother, vile as the lice of Egypt, creeping into some of the best families of the community; and boys read them while the teacher is looking the other way, or at recess, or in the corner of the street when the groups are gathered. These books are read late at night. Satan finds them a smooth plank on which he can slide down into perdition some of your sons and daughters. Reading bad books—one never gets over it. The books may be burned, but there is not enough power in all the apothecary's preparations to wash out the stain from the soul. Father's hands, mother's hands, sister's hands, will not wash it out. None but the hand of the Lord God can wash it out. And what is more perilous in regard to these temptations, we may not mention them. While God in this Bible, from chapter to chapter, thunders His denunciation against these crimes, people expect the pulpit and the printing-press to be silent on the subject, and just in proportion as people are impure are they fastidious on the theme. They are so full of decay and death, they do not want their sepulchres opened. But I shall not be hindered by them. I shall go on in the name of the Lord Almighty, before whom you and I must at last come in judgment, and I shall pursue that vile sin, and thrust it with the two-edged sword of God's truth, though I find it sheltered under the chandeliers of some of your beautiful parlours. God will turn into destruction all the unclean, and no splendours of surrounding can make decent that which He has smitten. God will not excuse sin merely because it has costly array, and beautiful tapestry, and palatial residence, any more than He will excuse that which crawls, a blotch of sores, through the lowest cellar. Ever and anon, through some law-suit, there flashes upon the people of our great cities what is transpiring in seemingly respectable circles. You call it "High life," you call it "Fast living," you call it "People's eccentricity." And while we kick off the sidewalk the poor wretch who has not the means to garnish his iniquity, these lords and ladies, wrapped in purple and fine linen, go unwhipped of public justice. Ah, the most dreadful part of the whole thing is that there are persons abroad whose whole business it is to despoil the young. Salaried by infamous establishments, these cormorants of darkness, these incarnate fiends, hang around your hotels, and your theatres, and they insinuate themselves among the clerks of your stores, and, by adroitest art, sometimes get in the purest circles. Oh, what an eternity such a man as that will have!

—Rev. C. S. Robinson, in the *Advance*:

I know a father who was accustomed every evening to draw his little children to his knee, immediately as they left the table after the last meal, before they were drowsy, that they might repeat their own prayers; and then take his Bible to read and pray himself with all the household. Trained to it from the earliest practicable hour, those boys and girls grew up to honor the custom; and one of the severest punishments in that admirable family would have been for him to refuse permission for any one to bend by his side. And I have seen as manly a lad as ever grew, go meekly and willingly to the dear old spot, and long never to out-grow the love of it. That I take to be one of the ways of "praying with and praying for" children.

Twenty-five years ago, when an unconverted man, I boarded in the family of a pious woman, whose husband was not a Christian. There was a daughter of nineteen, another fourteen, and a son of ten. Every morning, after breakfast, I heard that humble woman gather her family in the kitchen, and read with them a chapter—"verse about"—in the Bible. Then, as I could not help listening, there was a peculiarity of service which mystified me. At last I asked one day if I might remain. She hesitated, her daughter blushed; but said I could do so if I really desired it. So I sat down with the rest. They gave me a Testament, and we all read. Then, kneeling on the floor, that mother began her prayer audibly for her dear ones there, her husband, and herself; and then pausing a moment, as if to gather her energies or wing her faith, uttered a tender, affectionate supplication for me. She closed and her daughter began to pray. Poor girl, she was afraid of me; I was from college; I was her teacher; but she tremulously asked for her blessing as usual. Then came the other daughter, and at last the son, the youngest of that circle, who only repeated the Lord's Prayer, with one petition of his own. His Amen was said, but no one rose. I knew in the instant they were waiting for me. And I, poor, prayerless I, had no word to say. It almost broke my heart. I hurried from the room, desolate and guilty. A few weeks only passed when I asked them for permission to come in once more; and then I prayed too, and thanked my ever-patient Savior for the new hope in my heart, and the new song on my lip. It is a great thing to remember that there is in the gospel as in the law provision made not only for "thy son and thy daughter, thy man-servant and thy maid-servant," but also even "for the stranger that is within thy gates."

Now I give these two instances, among many that throng my remembrance, to show how, in default of any better way, this duty of family-prayer may be conducted. I cannot now, if I would, discuss the obligation in this matter. I have only to say that I cannot understand how any parent who offers his children under the covenant, can manage to quiet his conscience with less than this.

But there will always be left with mothers the main responsibility, I suppose, in this praying with children. Many a man there is, who blesses God for his "mothers, prayers," who never heard his father lift his voice. Hence the great work is to be done by each mother alone. Encouragement she may get, and hints of incalculable help from those who meet with her for joint conference and supplication. After all this, she must return to her own little circle of duty by herself. The children must be taught to pray, and example is the way in which their lesson can be given the most effectually.

One mother there has been in this world, who has gone to her rest now, who did this duty faithfully. I suppose that we shall find by-and-by that many, many, have shown as much fidelity as she. But I could tell you the name of this one. She used to take her children with her into her chamber, whenever an hour from the busy day could be found. There she would read a Bible story with them or to them; sometimes about Samuel, and David, and Joseph; but more often about Jesus, and Mary, and Lydia, and Timothy. Then she would question, and converse, and explain till the mind had caught the truth it needed and the the conscience had felt it. She kneeled then by the chair, and the child knelt likewise. Sometimes she prayed for him, oftener with him. He was taught to repeat, as his own request to an unseen God, the petitions, short and simple, she uttered. And so years passed on, and there is no forgetting, even now, the power of those seasons. She respected her engagement with her Savior. She talked of it, and urged it, and lived in it, so firmly that her words were carved in the slab over her grave, "My covenant-keeping God."

Selections.

FAITH CURES.

We believe in prayers for the sick and that when the warrant was given for them in Scripture it was not in any sense a mockery. But we believe also that the great Physician can make use of cerebral excitement or any other natural methods, whether known or unknown to science. In the passage quoted below, from St. James, human remedies are recognized in the anointing. Is it not a matter of pure and acceptable faith as much to pray for, expect and receive the Divine blessing upon the remedies used as to expect a miraculous interference? But still we must beware of hedging in the Almighty merely to a use of what seems to us natural. The writer of the following may not perhaps put a higher value upon prayer for the sick than does Dr. Lyman:

I have been greatly interested in the article by Dr. H. M. Lyman on "Faith Cure." It is now eighteen years since I have been praying God to open the eyes of the church to see the long-buried mine of Christ's promises to the sick who will trust in Him for healing. Speaking of these "faith-cures," Dr. L. well said:

"The question at once arises: Are these things true? I feel no hesitation in accepting such statements as worthy of confidence in every particular.

But he goes on to say,

"Marvellous enough they may be, but in no sense miraculous. They are simply examples of the well-known effects of powerful cerebral excitement in connection with certain nervous diseases, or with certain consequences of previous disease."

This is a very sweeping assertion, which, I think, we have not the omniscience nor omnipresence to make. Let us compare some of these points with Scripture. When Dr. Cullis prayed for the restoration of Mr. Platt, and he "arose and stood firmly and walked easily," was it any proof that God had not begun to work the cure because the lameness soon returned? Did not Jesus himself say "According to your faith be it unto you?" When Peter came down from the ship "he walked on the water to go to Jesus;" but when he saw the wind boisterous he was afraid and began to sink. Was his beginning to sink any proof that it was not a miracle that gave him power to walk a little way on the water? Christ says to the sinking Peter, "O thou of little faith; wherefore didst thou doubt;" plainly showing that a doubt on Peter's part would stop the miraculous power that held him up, from displaying itself. Again, when Christ touched the eyes of the blind man, and he only "saw men as trees walking," was this dimness of vision any proof that the work of restoration was not commenced of God? Or when Christ, on coming down from the mount, commanded the evil spirit to come out of the afflicted child, and the devil threw the child down, and rent him sore, was this any proof that Christ had not commenced the healing work? Are not these instances recorded that delay may not discourage us, or terrible symptoms affright us? Are we not told not to be terrified by our adversaries and that our trust shall be proof that God will hear? "If we believe not, yet he abideth faithful; he cannot deny himself. Yet in Nazareth "he could do no mighty work, because of their unbelief." This shows that, as faithful Christians have said, there is "a receptivity on the part of the patient." In God "we live and move and have our being." What an ever-present physician! Faith in him for healing makes it possible for him to heal us; but doubt, unbelief, shuts out the health-giving power. When they went throughout all Syria bringing multitudes distressed with all manner of diseases, the greatest excitement must have prevailed; but we are not told that excitement healed one; we are told that "Christ healed them." Faith was everywhere required of those who were capable of reasoning. The paralytic mentioned by Dr. Lyman who in terror of the lightning tried to escape from the room and was healed, and the other whose palsied limbs received strength to flee from a burning house, might both have called on God in their terror, and have been heard in that moment of extreme desire. God says "in their affliction they will seek me early."

Christ also healed the unholy as well as the holy when they called on him, as shown in the healing of the ten lepers, when Christ said, "Where are the nine? There hath not returned to give God glory save this stranger." Even the degraded Syrophenician woman had the faith in Christ required for the healing of her daughter. And we read that some went from the house of Dorothea Trudell, healed in body, yet the good Dorothea was grieved for them because their hearts were far from Jesus. I can never believe that Christ, in working his miracles of healing, did them "in contravention of ordinary natural laws." The law of faith is the higher law, working wonders; but in the healing of the body how can it be said to work in *opposition* to "ordinary natural laws"? What can be more in accordance with the gospel promise than the healing of the little girl of Kansas, and the child who was rendered dumb by fear in Paris. Nor would I dare attribute the healing of Mrs. Miller, of Oberlin, to anything less than direct answer to prayer. Months after her recovery she wrote me, "I am a wonder to myself, I can do so much so easily." To God be all the praise. Dr. L. has spoken of examples of a form of nervous disease being healed by cerebral excitement; but to what will he attribute the healing of acute visceral inflammation or diseases of indigestion or consumption? How can we, who cannot explain the growth of a blade of grass, do less than receive these blessings as direct from God's hand?

We are all told to trust in God like little children, but we have been taught that all these promises relating to bodily healing were for the early Christians, not for us; and we have to fight against this false teaching as well as the unbelief that increases with our sinning. But God will give us the victory if we "pray and faint not!" "Beware lest any man spoil you through vain philosophy" and "opposition of science falsely so called." Christ in his last earthly words remembered the sick of the earth, and gave commandment concerning them just before the clouds received him from their sight; and years after his ascension, as if the church might forget, because the heavens had received him, he sends word again to his beloved upon earth, saying, "Is any sick among you? let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up."—A. L. F. *in the Advance.*

"YOUR BIBLE."

BY REV. S. H. TYNG, D.D.

I was once called to visit a dying lady, in the city of Philadelphia, of an English family. She and her husband were in a boarding-house there. I spent much time with her, knelt often in prayer with her, and with great delight. Her husband was an Atheist, an English Atheist—a cold-hearted, English Atheist. There is no such being beside him on the face of the globe. That was her husband. On the day in which that sweet Christian woman died, she put her hand under the pillow and pulled out a little beautiful well-worn English Bible. She brought out that sweet little Bible, worn, and thumbed, and moistened with tears. She called her husband, and he came, and she said: "Do you know this little book?" and he answered: "It is your Bible." Replied she: "It is my Bible, it has been everything to me. It has converted, strengthened, cheered, and saved me. Now I am going to Him that gave it to me, and I shall want it no more; open your hands"—and she put it in between his hands and pressed his two hands together: "my dear husband, do you know what I doing?" "Yes dear, you are giving me your Bible." "No, darling, I am giving you *your* Bible, and God has sent me to give you this sweet book before I die; put it in your hands: now put it in your bosom—will you keep it there? Will you read it for me?" "I will, my dear."

I placed this dear lady, dead, in the tomb behind

my church. Perhaps three weeks afterward, that big Englishman came to my study, weeping profusely. "Oh, my friend," said he, "my friend! I have found what she meant—I have found what she meant—it is *my* Bible; oh! it is my Bible; every word in it was written for me. I read it over day by day; I read it over night by night; I bless God it is my Bible. Will you take me into your Church where she was?" "With all my heart"—and that proud, worldly, hostile man, hating this blessed Bible, came, with no arguments, with no objection, with no difficulties suggested, with no questions to unravel, but binding it upon his heart of memory and love. It was God's message of direct salvation to his soul, as if there were not another Bible in Philadelphia, and an angel from heaven had brought him this.

There we stand. The Bible is God's Bible given to man, proclaiming full salvation. The Bible is man's Bible, the moment that he thus receives it from God. The giving of that Bible is the duty of the Church of God and the Church of God has comparatively no other duty until that duty is done. Go into the world, preach the Gospel, carry it with you, give it everybody on the face of the whole world until the harvest of the earth shall be reaped, and the Lord God Omnipotent shall reign King of kings and Lord of lords.

NOTES OF CONSECRATION MEETING AT BEACON HILL PLACE, BOSTON.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." —*Matthew* xi. 29, 30.

Dr. Cullis.—Many think the Christian life in its fullness a hard life, that we are working for salvation; but the word does not say we are to strive, but, Take my yoke and ye shall find rest for your souls. "Take my yoke," in which is included not only the command, but the promise. Have you taken the yoke? Don't say you have tried, you try to do as well as you can. Jesus is waiting for you; He says, Come, and you shall have rest for your souls. If the best teacher of any business or accomplishment you desired to learn should say, "Come to me and I will teach you better than any one else can," how willingly and gladly you would take that teacher and, leaving all other teachers, learn of him. Now the one blessed Master says, "Learn of me." Will you not take Him to be your teacher, and taking His yoke find sweet rest for your souls? Thanks be to God, who giveth us this promise. I would ask every one here to-day, who has not taken this yoke, to do so now.

Brother H.—I never understood this text until a few years ago, when it came to me like a revelation. It was by thinking of the meaning of the word yoke, which is worn by two, not like the collar which the horse wears alone. Who bears the other side of the yoke? When I wear His yoke is He not walking with me, and does He not bear the burden for me? I do not feel it, walking with Him. He wants every one of you to walk with Him. Come, put your head under the yoke.

Mr. Cutler.—I find great truth and beauty in the illustration which our brother has just given. Last night I attended a Bible-reading by Miss Smiley. The subject was the two pillars Solomon set up before the temple, Jachin and Boaz, one on the right hand, the other on the left, the one name signifying "He shall establish," the other "in His strength." The first, Jachin, typified the Saviour, the other, Boaz, imparted strength, the church. Jachin was cast in a mould, then Boaz in a like mould. The church should be like Christ, should work in strength derived from Him. I was much interested in the subject and her application of it, and I thought that Christians sometimes are too presumptuous in their own strength, not in the strength of Jesus.

A Sister.—I first attended one of these meetings last May, when the text was, "The Lord is my light and my salvation." A lady there said some wished for one experience, some another; but the Lord knew what was best for each one, and gave him that. Her words came home to me. For some time before rest had came to me, but fearing darkness, it had left me; and though by trusting I had found peace again, yet the fear of losing this rest haunted me constantly. I now resolved to trust the Lord, whatever He sent me, and not think of peace. That night glorious visions came to me. I cannot tell you, words cannot, what my experiences were; then I felt a cross laid on me that I must tell others what I had seen. I dreaded it very much, but the Lord gave me strength, and ever since I have had most blessed experiences. Before, I battled with temptation, now losing, now gaining; but now I rest in Him. I do not think any temptation can overwhelm us, for He says, "My grace is sufficient for thee;" "I will never leave thee;" "Ye shall not be tempted beyond that ye are able."

Another Sister.—"For my yoke is easy and my burden light." I fear many here, as I did once when I read this verse, that they do not find an easy yoke or a light burden in Christ's service. Carrying out the illustration used by our brother, I thought how in watching oxen pulling we see that when one is refractory how hard he finds the yoke, how it galls him; but when both walk quietly along, they seem to bear the burden without feeling it. Is it not so with us? When we desire our own will, the yoke is hard; but when we have no will but His, the burden is indeed light.

A Brother.—"In the world ye shall have tribulation; but fear not, I have overcome the world." None but Jesus can do poor, helpless sinners any good. I would express to-day the gratitude I owe to Him for all His mercy to me. He will bear the burdens for us. We all feel that we need a true friend to lean upon in times of trial and perplexity. In Jesus we find all we can desire. I have a loved home and dear ones there; but I always desire to have Jesus a welcome guest with us.

A Brother.—I thank God that although surrounded by perplexing circumstances I can rest in Him. I heard Miss Smiley, in a Bible-reading, read the verse, "Come unto me and I will give you rest," "Come unto me and I will rest you." I think it a most beautiful rendering: I will rest you. Three years ago I entered into this rest, and though these years have been most eventful years,—sickness and death have come into my family, one trial after another has pressed upon me—still I have had sweet rest in Jesus. I wish to give my testimony that I have found this yoke an easy one. For four years I tried to serve Christ until a year ago I heard of the higher Christian life, so called, but I did not believe in it nor in those whom I knew professed it, with one exception; then an experience came to me almost like conversion. I gave myself up completely, peace came to me, strength was given me to renounce all that I knew was not pleasing to Christ. Ever since the grace of God has been with me in trial and temptation, and I feel that I have been kept by the grace of God.

Sister B.—A sister at Framingham, pressing others to come to Christ, said, "Satan may come, but you have the promise, I WILL: 'I keep him in perfect peace, whose mind is stayed on me.'" I wish to say that for three years I have enjoyed this peace and have been able to rest all my cares on Him.

Brother S.—I like these meetings because Dr. Cullis appeals to the Word of God, carrying every difficulty there. I have received that Word, and by it am rooted and grounded in the faith, established in Him. I am swallowed up in contemplating the goodness of God, not what He is to me, but what He is in Himself. I walk by faith in God's Word.

Rev. Mr. Squire.—How precious are the words of the Lord! How differently one mind looks at a truth from another. The way in which our brother spoke of the yoke-fellows was very beautiful and comforting. How beautiful, too, does the verse appear if, as commentators now think, Jesus spoke these words while watching the water-carriers bearing their heavy yoke, with water-pails on either side. In that day they had not water-works, as we have, and all the water used in the city was brought by these water-carriers; toiling all day in hot sun and dust, their yoke was hard. So Christ says, My yoke is easy. Can we not each one accept it?

Dr. Cullis.—I think Christians find great difficulty in giving up their burdens. Many are like a mother who came to me asking me to pray for her son, who was a trial to her. "Have you not given him to the Lord," I asked her. "Yes, but he is a burden on my mind." "Then every time you lay down the burden you pick it up, do you not?" "Yes, it is so." "Lay your burdens down, and leave them there, at Jesus' feet."—*Times of Refreshing.*

OUR ROMAN ST. PAUL'S.

BY LEROY M. VERNON, D.D.

PROVIDENTIALLY, Methodism has erected the first Italian Protestant Church in Rome, and (D. V.) it will be dedicated before these lines appear in print. Our cause has been much retarded by the unfavourable places of worship to which popular intolerance and virulent priestly opposition have condemned us. We have struggled persistently against this impediment, and sought amelioration without rest, seeing clearly that the number and class of people reached depend largely upon the material condition under which our services are presented. This aim has had the appreciative and liberal support of the missionary authorities. After weary months of fruitless search for an eligible site for a church, unexpectedly an admirable one was exposed to public auction by the government; on the 5th of April last it was bought by the writer, the Missionary Society provided means, not only for the purchase, but also for the erection of a church and mission residence. The work began July 15th, and has been pressed with a rapidity unexampled in Italy. Every stone has been laid under the gaze of resentful, curious, inquiring, wondering, or deeply interested observers. The clerical *Osservator Romano* sent up a wail of anguish at the beginning, that the monks should have been chased away from their monastery, and their garden given up for the erection of a Protestant Church. Priests, monks and their satellites, visible and invisible, have annoyed and impeded us to their utmost. The daily papers have welcomed and encouraged us, and praised our enterprise.

In Rome, as elsewhere in Italy, before building, the plans must be approved by the Municipality, and the construction is then occasionally inspected by their architect to see that it conforms to the plans approved, and that materials and work are of standard quality. The Municipal architect, judging of our designs, and watching over our rising walls, was none other than Colonel Calandrelli, one of the *Triumvirs* of the Roman Republic in 1849. He successfully confronted the clerical influence in the Municipal Council, which, for one pretext or another, would gladly have prevented our building. What satisfaction for this old Triumvir, after a long exile, to return under protection of liberty and law, to watch over the improvements of his native city, while his "Holy" banisher is at bay yonder, a voluntary "prisoner" beyond the Tiber!

The materials forming the roof of our church have been seasoning in Rome for ninety years, and have a history worth recounting. When the French came to Rome to maintain the tottering Temporal Power, these timbers were bought by papal funds for roofing their stables. The Franco-Prussian war providentially recalling the French troops, the timbers were sold to Sig. Rossolini, our builder, in whose magazines they have been waiting to be now lifted up into the light upon these Methodist walls, to shelter the first church erected in Rome for native Protestants. What providences were building and leafing a hundred years ago in the branches of these stately trunks in the fragrant solitudes of their far-away primeval forests, and by what strange instrumentalities these hewn beams have been wheeled hither to stand in protecting strength over the altar of God! It is not the first time the timbers of a stable and the firstlings of the Gospel have been in near and helpful proximity. Once again, after many centuries, Bethlehem and Rome have something in common.

Immemorial usage in Rome, at the roofing-in of a new building, requires the proprietor, within its walls, to feast the workmen. Thus appositely on the *Festa* of Nov. 1st, while Catholic multitudes were visiting cemeteries and praying for the dead, we rejoiced in a new and true house of prayer for the living, as, with "the stars and stripes" and two Italian flags floating from the front, thirty workmen gathered within the church about a frugal but cheerful repast. Among them were several musicians, and the flute, the violin and the guitar mingled their cheerful strains with the good-cheer of the feasters.

Amid those new-made walls, under the fervid words of the Rev. Dr. Lanna, who but a few months ago sat sad-hearted within the Vatican wall—almost an unconscious, harpless Israelite by the rivers of Babylon, I seemed as one in a vision, a bright, incredible vision. But no, though stranger than fiction, it was a joyful reality.

Among the workmen was an old *improvisatore*, and warmly urged by his companions, he launched forth into his old art, improvising both words and music in honor of the church, the builder, the feast and the company, accompanying all with suitable gesticulation, and rounding up with a felicitous strain that elicited universal admiration and applause. One or two of these men, while laying up the walls of the Lord's house, have been led by their associations, to think of "a house not made with hands," and to lay the foundations of a new faith, resolving when the place is opened to attend the services and bring their children to the Sunday school. We expect to dedicate the church on Christmas. It is of Gothic architecture, and will be a model of simple elegance and good taste. It will seat comfortably three hundred people; crowded, even four hundred; and when needed we can add a gallery at small cost to seat a hundred and fifty more. Our location, *Via Poli*, is in the very heart of the city. It is very near to and in the midst of several very thronged and enteresting localities, such as the Parliament buildings and the King's palace. The church door is less than a hundred

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paces from the famous Fountain of Trevi, the freshest and perhaps most fascinating spot in Rome.

This father of fountains, flinging forth water enough to slake the thirst of all Rome, is a wonderful combination of genius gone mad in marble, and a carnival of waters. May our church prove a spiritual fountain from which shall go forth like freshening streams of the water of life! *(Zion's Herald.)*

GREEN ST. N. Y. NOON PRAYER MEETING.

The Green Street prayer-meeting occupies a place half way between Fulton St. and the up-town meetings. It was organized November 15, 1875. One morning, coming in the cars to New York to business, the thought came to a young man—young in years and young in "the service"—"Why can't we have a noon-day prayer-meeting in our part of the city?" The next thought was, "Why don't somebody start one," and the next, "Why dont *you* start it yourself?" The act followed the thought, and as the city was reached he commenced to "talk it up" and then to find a suitable place. The first place selected could not be secured, because the church had been newly painted and carpeted and they didn't want it soiled. So about two weeks were wasted.

An appeal was then made to the brethren of the Green St. M. E. Church, who gladly gave the use of their lecture-room each day at noon, charging only for gas, fuel and sexton's fees.

At our first meeting were about twenty-five young men, at the second thirty-five to forty, and by the close of the week there were between 400 and 500, and ever since we have had a crowded house. At one meeting last week fifteen unconverted young men rose and requested prayers.

At our first meeting the young man who started the meeting was elected Treasurer and for the first week he was the only officer. He then asked that a committee be appointed to help carry on the work, and we are now governed by an "Executive Committee," consisting of five young men, who appoint leaders and look after the interests of the meeting. In the selection of leaders we endeavor to have as great a variety as possible and bring as many as possible into activity, so that the same leader is seldom asked twice to perform this duty. The leaders are all young men, mostly business men, and thus far no ministers have officiated. We take up no collections for any purpose, our expenses being paid in advance, "whosoever will" handing to the Treasurer as much or little as he chooses. Bands are sent out from our meeting to the New York and neighboring churches to attend and assist in meetings for prayer. Several very promising religious awakenings have thus been promoted. Promptness and a matter-of-fact way of speaking, characterize all the meetings. The Lord's business is attempted in the same way that we do our own.

The following notice, sent to each leader, contains all our "rules:"—

Dear Brother—We do not wish in any way to interfere with your conduct of the meeting, but beg leave to make the following general suggestions:

1st. That you begin promptly at 12 and close at 12-55 o'clock.

2nd. That you enforce the three-minute rule.

3rd. That you give preference, as far as possible, to *young* men.

4th. That you request of speakers that no denominational references be made, and the same person do not both speak and lead in prayer. *(Advance.)*

TELEGRAPHIC NEWS.

London, March 9th: The Prime Minister this evening announced to the House that the additional title Her Majesty the Queen would take was that of Empress of India.—After some discussion, Mr. Samuelson moved for an adjournment of the debate.—Mr. Gladstone objected to the title on the ground that it might affect the status of the independent princes of India.—Ultimately Mr. Samuelson's motion was rejected by 284 against 31 votes, and the bill was read a second time.—Sir Erskine Perry and Sir Robert Montgomery, members of the Indian Council, dissent from the despatch of November last from the Secretary of State for India to the Viceroy, which has just been presented to Parliament, concerning the cotton duties. In a minute the Marquis of Salisbury says that his objection to the action of the Indian Government was the remission of unobjectionable duties.

Paris, 9th: The Chambers were opened to-day.

10th: The following modifications in the construction of the French ministry have been announced:—M. Dufaure becomes minister of the interior in succession to M. Buffet. The Duc Decazes, M. Leon Say, and General Cissey retain their portfolios as ministers for foreign affairs, of finance, and for war, respectively. The other members of the Cabinet belong to the Left Centre.—Articles have appeared in the Republican organs disapproving of these changes.

Vienna, 10th: There was an engagement near Gorauskm on the 6th instant between the Turkish troops and the insurgents, in which the former were severely defeated with the loss of their artillery and 800 killed, besides many wounded.

London, 10th: At a meeting of the Court of Common Council to-day it was resolved to offer a public reception in London to His Royal Highness the Prince of Wales on his return to England.

Shanghai, 9th: Intelligence received here from Pekin states that China has agreed to pay Russia a sum of ten million taels' indemnity in bonds, and that Russia withdraws from Khokand.

Alexandria, 11th: H. M. Indian troopship Crocodile, with drafts of the 56th and 44th foot and detachments of Royal Engineers, passed through the Suez Canal yesterday *en route* for Bombay.

St. Petersburg, 13th: Their Royal Highnesses the Duke and Duchess of Edinburgh arrived here from London to-day.

Berlin, 13th: The German squadron in the China seas is to be re-inforced.

Constantinople, 13th: The Turks deny that they were defeated by the insurgents in the engagement on the 6th instant.

Cairo, 13th: Intelligence received here from Mussowah states that the Abyssinian troops were routed by the Egyptians on the 9th instant and that King John was suing for peace; meanwhile hostilities have been suspended and negociations for peace are proceeding.

Hongkong, 13th: The statement that China had agreed to pay Russia a sum of ten million taels, in consideration of Russia withdrawing from Khokand, is not confirmed. It was published by the *Shanghai Daily News* as a rumour only. The same paper adds that the evacuation includes the province of Illis and that China requires a loan of twenty million taels, of which half is for the Russian indemnity.

London, 14th: Replying to a question of Mr. Noel in the House of Commons to-night, Mr. Disraeli said it was inexpedient to produce the despatches relative to the Titles Bill, whereupon Mr. Noel announced a motion against the title of Empress of India.—It is rumoured that there is to be war between Japan and the Corea. The British squadron in the Japan seas is to be re-inforced in consequence.

15th: Last night Lord Halifax complained that the Marquis of Salisbury, in the despatch which he addressed to the Viceroy of India on the 11th of November last, censuring the late Indian tariff legislation, had departed from the principle of governing India as far as possible in India, and he maintained that it was expedient to increase rather than diminish the influence of the Viceroy and of the Viceregal Council.—The Marquis of Salisbury, in defending his conduct, said that his only desire had been that the Indian Government should acquaint him before taking legislative decision, so that after an interchange of views the interests of India might be represented, whilst imperial considerations should be borne in mind.—The Duke of Argyll, Lord Lawrence, Earl Granville and Earl Grey made speeches blaming Lord Salisbury; the despatch was defended by the Duke of Richmond, Lords Carnarvon and Gordon.—In reply to a question from Sir William Harcourt, Mr. Disraeli said that the Titles Bill had not been previously submitted to the Viceroy of India because it was not affecting the status of the Indian people or the rights of native princes.—The Marquis of Hartington gave notice that he would bring forward a motion to the effect that though he was willing consider the adoption of an additional title, it was inexpedient to impair the ancient royal dignity by assuming the title of Empress.—This question is exciting warm discussion.

Hongkong, 15th: Letters received from Hankow state that Mr. Grosvenor and his party were well on the 10th February, and they were expected to arrive at Yunnan Foo on the 25th.

Shanghai, 15th: The difficulty between Japan and the Corea has been settled.

Penang, 16th: Datu Sagor, upon whose head the sum of 3,000 dollars was awarded by the Governor of the Straits Settlements, has been made a prisoner. He was seized at a place called Bunder Bahru. It is rumoured that the ex-Sultan Ismail with his regalia has been captured; he has not been brought here nevertheless.

Yokohama, 15th: The Minister Kuroda returned from the capital of the Corea to Yeddo on the 5th instant. Peace between Japan and Corea has been settled, but the terms have not transpired.

Singapore, 15th: Advices received here from Manilla state that the expedition against the pirates at Sooloo has been successful.

PASSENGERS SAILED.

Per Str. *Juno*, 10th, for Trieste:

For Trieste.—Mr and Mrs Arnold Beer, Rev Mr and Mrs T Dod, Mrs Toy and two children, Miss Sullivan, Hon L Dawnay, Miss Ida Sellack, and Mrs Langley Bell.

For Suez.—Mr D Passavant, Mr and Mrs Woodson, Dr and Mrs Hatchell and infant, Mrs Pollen and two children.

Per Str. *Utopia*, 11th, for Liverpool:

Mr J S Mackay, Lieut Anton, Mrs Parsons and three children, Mr and Mrs J Bennett, Mrs and Master Walker, Mrs Palmers, Mrs Senior (s), Mrs Senior (j), Miss and two Masters Senior, Rev Mr M A Sherring and family, Miss Reid, Mr B Barkfield, Mr and Mrs Arnold, Mr and Mrs Alexander, Col Webster and family, Mrs Drysdale and child, Mrs Beede, Miss Fuller, Mrs Macfarlane and two infants, Major and Mrs Van Horungh and infant, Lieut-Col and Mrs Bonfield, Lieut-Col and Mrs Pierce, Major and Mrs Scott and two children, Miss Hamers, Surg-Major Waghorn, Mr Campton, Mr Vowell, Mrs Giesten, Dr and Mrs Birnie and maid, Mrs Hutchison and two Misses and Master Hutchison, Mr and Mrs Gabb, Mr and Mrs Underdown and infant, Mrs Legg, two children and infant, Mrs Bennett, and Col and Mrs Anderson and family.

Per P. and O. Str. *Hydaspes*, 13th:

For Southampton.—Lieut-Col and Mrs Burn, child and infant, Mrs Spencer and infant, a lady, Mrs Rowlands and 2 infants, Mrs Symonds and child, Miss P Belle and infant, Mrs Newton, a lady, Lady Pollock, 2 children and infant, Miss Turner, Mrs Abbo t's child, Mrs Norton, children and 2 infants, Mr Herbert Johnson, Mr Haseltine, Mr R H Adams, Mr John Traill and 5 infants, Capt R E K Money's 2 children, Mrs J R Goodfellow and child, Mr Lawson, Mrs Forest and infant, Mrs Frost and infant, M E Jupp, Mr Jasper Haynes, Mrs Butler's child, Mr W F Horwell, R N, Mr J Douglass, Mr Arch Kerr, Mr J Bowman, Mr Alfred O'Farrel, Mr Yuill, and Mr G Mayer.

For Brindisi.—Mr H M Studd, Mr W Nolan, Mr and Mrs J Matheson, Mr A Thomas, Mr S G Lyttleton, Mr H Woodward, Major C T Haig, Mr and Mrs W B Harington and friend, Mr E H Griffith, Col Nassau Lees, Mr Charles Currey, Mr P L Crawford, Mr A Edginton, two gentlemen, Mrs F T G Walton, Mr F C Constable, Mr T McMeekin, and Mr John Steel. Rev Father A Murcelli, and Dr G Thomson.

For Venice.—Mr Candy, Mrs C Goodfellow, Mr G Lyall, Col W Weldon, Mr H L Burney, and Lieut-Col and Mrs H G Panter.

For Suez.—Mr Charles Donk, Major and Mrs Hardy, Mr de Boos Mr W Simson, and Mr and Mrs Coryell.

For Ismailia.—Mr William Gillet.

Per Str. *Australia*, 15th:

For Marseilles—Mr and Mrs J Passmann.

For Genoa—Mr and Mrs R M King, four children and one European nurse, Lieut-Col and Mrs J B Smyth, two infants and one European nurse, Mr W Theobald, Mrs F V Eyre, Mrs W Cummins one infant, and two girls, Rev and Mrs F Ziegler, two children and three infants, Mr and Mrs H Leeds, three children and one infants, one European nurse, Mrs Steuart, Rev and Mrs Kittel, one child and one infant, Mr and Mrs F H Fisher, Mr Clarke and two children, Mr Julian Robinson, Miss Rukes, Mrs Lloyd and one child, Mr and Mrs Macfarlane and three children and one European nurse, Mr M Kempson, Mr and Mrs C J Campbell, one child and one European nurse, Col Meadows Taylor, C S I, Miss Taylor and one European servant.

For Naples.—Lieut V G L Eyre.

Per Str. *Atalanta*, 15th:

—Major and Mrs Jopp, Mr Bygati, Mr A Gilbert, Capt and Mrs Beedin and 3 children, Mrs Neuberge, Dr Johnstone, Miss Baker, Mrs Wrench and child, Mrs Moray and infant, Mrs Scott and child, and Mrs Hughes and two children.

PASSENGERS ARRIVED.

Per P. and O. Str. *Venetia*, 16th:

From Southampton.—Mr J Hammond, Mrs Hammond, Miss Romanes, Mr James Cull, Mr W Hodkinson, Mr J Bithe, Mr C Littlewood, Mr A Meers, Mr Thos McRae, Mr A E Annand, Dr J Eakin, and Dr J Atkinson.

From Venice.—Mr H Scannell, Col H S Rammell, Mrs Rammell, Miss Layton, Mr Orr, and Mr A Sie er.

From Brindisi.—Mr W Arnot, Mr F Bailey, Mr Hulford, Surg.-Major W P Harris, Mrs Waddington and infant, Mr Otto Berger, Mr G H Morrison.

From Aden.—Brig-Genl Gaye, Capt Gallway, Mrs P R Tookee, Mrs M Rustomjee.

Domestic Occurrences.

BIRTH.

BLACKBURN—March 10th, at Bombay, Mrs. E. Blackburn, of a son (prematurely).

MARRIAGE.

SETON—WOOD—March 15th, at Sattara, by the Rev. Mr. Henry Pace, Captain W. S. Seton, 4th Bombay Rifles, to Eva, only daughter of Colonel H. H. A. Wood, C. B., Commandant 4th Bombay Rifles.

DEATHS.

BEDFORD—March 7th, at Poona, Edward Richard, son of John H. Bedford, Inspector of Post Offices, aged 6 years and 2 months.

BLACKBURN—March 12th, at Bombay, Eliza Adeline, wife of Mr. Edwin Blackburn, H. M.'s Customs.

THOMAS—March 15th, at 28, Sassoon Building, Bombay, Jane, wife of Mr. H. J. Thomas, Customs Preventive Service, and formerly of the Bombay Police, aged 29.

TAYLOR—At Borsad, March 15th, Rhenius Patrick Brodie, the infant son of the Rev. J. V. S. Taylor, Borsad, aged 6 months and 3 days.

"BOMBAY GUARDIAN."

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